with evil. The genius of wickedness and self-interest |*w*
indeed sometimes achieved almost impossible purposes ; but
its victory only lasted a little while ; yes, but only for a time,
that in the end, the Divine may shine all the more gloriously
and wickedness may voluntarily return the price of blood and
fall dead headlong in self-reproach. See sec. ii of chap. I
of Chandogya Upanishad which relates the parable of the
contention of the *Devas* and *Asuras* for supremacy. God's
plan of evolution of growing good men instead of *manu-*
facturing them like machines demanded not only the freedom
essential to virtue, but such exercise of it as would involve
experience of all kinds of errors and their consequences.
In other words, we had to learn how to use our liberty aright
by the preliminary process of making mistakes and then
finding them out to be mistakes which were to be avoided
in future. We had to bo educated to the personal eifort
of thinking for ourselves, that we might form right judg-
ments and thus create right moral codes. This could
not be done, unless by a miracle, in any other way than
by experience. Experience has been the ever-present and

necessary agent by which anything could be learnt at all.
If, therefore, experience was absolutely necessary, and if all
the history of man proves that by experience of evil, even in
its worst forms, the general character and conduct have been,
ultimately raised, and is ever tending to higher and higher
standards, we are bound to conclude that God is iustified
by the event; and that when He gave us that liberty which
in its first exercise led us ir^tath^ experience o^ evil, He did
no wrong, but only good ; because good and the highest and
most enduring good would in the long run result from it.

To achieve this end and in the fi'rtherancc of His
benign and holy purpose". God has so rrdered the
conditions of human life that good shall be sure in
the end to overcome evil and rightcousi^ess shall blot
out sin, that divinity shall triumph over carnality,